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cards the terms "inerrancy" and "infallibility" (for the Bible teaching) as contrary to fact, but maintains the "sufficiency" of the Scriptures as a guide to the knowledge of God. The Old Testament he regards as standing in general on a lower ethical and religious plane than that of the New Testament; it is to be regarded, he holds, as an incomplete revelation, a preparation for the full truth of the Christian Scriptures. He frankly adopts modern critical principles and results in the treatment of the Old Testament. The volume is characterized by a clear arrangement of the material and a refreshing directness in the statement and interpretation of the Biblical texts.

C. H. TOY.

*The New Testament.*

I. *General.*

- Hastings, James, *A Dictionary of Christ and the Gospels*. 2 vols. 1906-1908.
- Sanders, H. A., "Four Newly Discovered Biblical Manuscripts," *Biblical World*, February, 1908, pp. 138-142; E. J. Goodspeed, "The Detroit Manuscripts of the Septuagint and New Testament," *Biblical World*, March, 1908, pp. 218-226.
- Grenfell, B. P., and A. S. Hunt, *Fragment of an Uncanonical Gospel from Oxyrhynchus*. 22 pp. 1908.
- Buchanan, E. S., *The Four Gospels from the Codex Corbeiensis (ff [f2]); together with Fragments of the Catholic Epistles, of the Acts, and of the Apocalypse from the Fleury Palimpsest (h)*. (Old Latin Biblical Texts.)
- Deissmann, Adolf, *New Light on the New Testament, from Records of the Graeco-Roman Period*. x + 128 pp. 1907.
- Gregory, C. R., *Canon and Text of the New Testament*. (International Theological Library.) 539 pp. 1907.
- Ferris, G. H., *The Formation of the New Testament*. 281 pp. Philadelphia. 1907.
- Abbott, E. A., *Notes on New Testament Criticism*. (Diatessarica, Part vii.) xxx + 313 pp. 1907.

*Hastings's Dictionary of Christ and the Gospels* is intended as an aid to preachers, and besides the usual archaeological, critical, and theological articles on subjects connected with the Gospels, "every aspect of modern life, in so far as it touches or is touched by Christ, is described under its proper title," in an enormous number of brief articles, such as "Abiding," "Above and Below," "Accommodation," "Poet," "Fact and Theory." Many of the articles are good and suggestive, and such short discussions of fragmentary topics may prove valuable to many persons. Some of the longer articles also are excellent, but for purposes of serious

study a complete Bible Dictionary and good handbooks to the several departments of New Testament learning are better guides.

The Biblical manuscripts of Mr. *Freer* of Detroit are a valuable addition to the materials of textual criticism. The ms. of the Gospels (uncial and very ancient) contains after Mark 16 14 the Greek of an interesting additional passage already partly known in Latin from a reference by St. Jerome. The text of Matthew is not of the type of  $\aleph$  B.

From the Oxyrhynchus excavations comes a parchment fragment of the fourth century, containing two hundred words from an *apocryphal gospel*, and giving part of a controversial conversation between "the Saviour" and "a certain Pharisee, a chief priest, named Levi," on the subject of outward and inner purification. The matter can have no claim to historical trustworthiness. To what apocryphal gospel it belongs cannot be determined.

English scholars continue their punctiliously accurate publication of texts with the Old Latin version of parts of the New Testament found in *Codex Corbeiensis* and the Fleury Palimpsest.

*Deissmann's* book is a popular and very interesting account of the gain to an understanding of the New Testament from the increasing knowledge of the contemporary language and prevalent ideas of the Greek World. He describes and illustrates how philological and literary interpretation, and also the comprehension of the religion of the New Testament, are all aided by the study of the newly discovered inscriptions, papyri, and inscribed potsherds. The profounder theological and historical lessons of his discussion will not be overlooked by the thoughtful reader.

*Gregory's* thick and instructive book on the Canon and Text of the New Testament is intended for continuous reading rather than merely for reference. It contains an exposition of the history of the use and collection of the New Testament writings, with the evidence from ancient writers translated in full, and will give a good idea of the innumerable problems, as well as of the now well-established conclusions, relating to the general progress

of the history. The latter half of the volume presents a clear and even entertaining statement from a great textual scholar of the facts of textual criticism, and gives the best account available of Westcott and Hort's epoch-making theory of the history of the New Testament text.—*Ferris's* small but vigorous book is admirably adapted to give the general reader a trustworthy idea of the history of the Canon.—*Abbott's* "Notes" are on many topics, and mainly a collection of material for the technical scholar.

## II. *Gospels and Acts.*

- Allen, W. C., *A Critical and Exegetical Commentary on the Gospel according to S. Matthew.* (International Critical Commentary.) xvi + 338 pp. 1907.
- Harnack, Adolf, *Luke the Physician.* (Crown Theological Library.) xii + 231 pp. 1907.
- Harnack, Adolf, *The Sayings of Jesus; the Second Source of St. Matthew and St. Luke.* (Crown Theological Library.) xvi + 316 pp. 1908.
- Salmon, George, *The Human Element in the Gospels; a Commentary on the Synoptic Narrative.* xxiv + 550 pp. 1907.
- Wernle, Paul, *The Sources of our Knowledge of the Life of Jesus.* xii + 163 pp. 1907.
- Forbes, H. P., *The Johannine Literature and the Acts of the Apostles.* (International Handbooks to the New Testament.) viii + 375 pp. 1907.

Important are the books by Allen and Harnack. *Allen*, in his *Commentary on Matthew*, has limited himself to the attempt to make clear what is characteristic of and peculiar to that Gospel, and to show how the author used his sources, and what meaning the sayings of Jesus "had in the mind of the Evangelist when he placed them in their present position in his Gospel." This has produced a work of great value to every serious student of the Gospels, but not such a general reference-book on the life and teaching of Christ and on historical criticism as commentaries on Matthew have usually been. This division of the field is a gain both for the quality of the book and for its influence on the reader's point of view. For broader discussion one must go elsewhere; to know the Gospel of Matthew this is one of the best aids in existence.

Allen holds that the sources of the first Gospel were Mark, the "Logia" of Matthew, and other materials; he strongly controverts the view that the common material of the first and third

Gospels came from one common source, and argues that the early documents must have been much more complicated than is often assumed. His introduction is a noteworthy contribution to Synoptic criticism.

*Harnack's* two important monographs are characteristically illuminating, effective, and stimulative to reflection. In "Luke" he urges that the author of the third Gospel and the Acts was Paul's "beloved physician," a view which is rejected by many critical scholars, but seems likely to make gratifying progress through Harnack's new advocacy and skilful presentation of the evidence. If it is adopted, it is, in Harnack's judgment, necessary to admit that Luke, although a contemporary, was sometimes not a perfectly well-informed historian, and sometimes worked up meagre materials into an elaborate narrative, and that, although a physician, he did not stand on the level of modern science. Some critics of Harnack's view would find a study of the great Greek physician Galen instructive.

"The Sayings of Jesus" is an investigation of the "Logia" or "second source" of Matthew and Luke. Harnack believes that there was such a source, originally written perhaps by Matthew in Aramaic, in Palestine, before the destruction of Jerusalem, and somewhat more ancient than Mark. Its contents and form can be approximately determined. "The influence of 'Paulinism,' which is so strong in St. Mark, is entirely wanting." That the conception of the personality of Jesus furnished by this source is homogeneous and characteristic is one of the chief proofs that the analysis is correct. Harnack's book is sure to lead to further inquiry by the same method. If an assured result could be attained here, the foundations of confidence in our knowledge of the life and teachings of Jesus would be distinctly increased; for that confidence must mainly rest on our attitude to the Gospel of Mark and to the body of Sayings discussed by Harnack. Any contribution to our knowledge of either is of vital significance.

*Salmon's* posthumous volume is a detailed commentary on the parallels of the Synoptic Gospels. Its greatest interest lies in the revelation here made of how Salmon's later thought had travelled

from the strongly argued views of his "Introduction" (1885) to an acceptance of current critical views of the Synoptic problem, and even to the tentative belief that the Fourth Gospel is the work only of a disciple of the Apostle John.

In *Wernle's* little book the general reader will find a well executed presentation of the differences between the Synoptics and John, and a simple form of the modern theory of the two sources of the Synoptic Gospels.

*Forbes's* commentary on the Johannine Literature and the Acts completes the "International Handbooks to the New Testament." The English text is the basis of brief, but careful, open-minded, and well-informed notes, from the point of view of thorough-going, but not unsympathetic, criticism.

### III. *Life of Christ.*

Sanday, William, *The Life of Christ in Recent Research.* viii + 328 pp. 1907.

Bennett, W. H., *The Life of Christ according to St. Mark.* xii + 295 pp. 1907.

Robertson, A. T., *Epochs in the Life of Jesus; a Study of Development and Struggle in the Messiah's Work.* xii + 192 pp. 1908.

Garvie, A. E., *Studies in the Inner Life of Jesus.* xii + 545 pp. 1907.

Schmiedel, Paul, *Jesus in Modern Criticism.* 91 pp. 1907.

Orr, James, *The Virgin Birth of Christ.* xiv + 301 pp. 1907.

Swete, H. B., *The Appearances of our Lord after the Passion; a Study in the Earliest Christian Tradition.* xviii + 151 pp. 1907.

Lake, Kirsopp, *The Historical Evidence for the Resurrection of Jesus Christ.* (Crown Theological Library.) viii + 291 pp. 1907.

*Sanday* has collected a number of lectures and essays into a highly suggestive and delightful volume. It is the best source in English for information about recent German study of the apocalyptic element in Jesus' teaching. The book has significance also in showing the tendencies of Dr. Sanday's own later thought.

*Bennett's* and *Robertson's* books on the life of Christ are reverent and thoughtful studies, each with its own method; but are of popular usefulness rather than scientific contributions.—*Garvie's* is a far more substantial piece of work, being an elaborate study of the life, and especially of the thought and character—and so

of the person—of Jesus Christ, from the point of view of a theologian. Garvie has made a significant addition to the literature of the life of Jesus.

*Schmiedel's* address, although from a wholly unorthodox point of view, is positive and constructive, and exhibits in use the rules of criticism which he laid down in his much-discussed article in the *Encyclopaedia Biblica*. He "maintains the truth of much that others reject."

In a series of apologetic lectures written from strong conservative conviction, *Orr* discusses methodically the narratives of the virgin birth, the evidence from the other writings of the New Testament and from the early Church, and the Old Testament prophecies, and treats of its doctrinal bearing on the sinlessness and uniqueness of Jesus and on the incarnation.

*Swete* follows carefully and reverently the various narratives of the resurrection appearances, and considers their relation without formal discussion of objections.—*Lake* examines elaborately the several texts, and has chapters on "the reconstruction of the earliest tradition" and "the facts behind the earliest tradition." His view is that Paul must be the starting-point, and that the appearances were "objective visions."

#### IV. *Epistles and Apostolic Age.*

Milligan, George, *St. Paul's Epistles to the Thessalonians; the Greek Text with Introduction and Notes.* cx + 195 pp. 1908.

Mayor, J. B., *The Epistle of St. Jude and the Second Epistle of St. Peter; Greek Text with Introduction, Notes, and Comments.* ccii + 239 pp. 1907.

Du Bose, W. P., *The Gospel according to St. Paul.* viii + 303 pp. 1907.

*The Fifth Gospel, being the Pauline Interpretation of the Christ.* By the author of "The Faith of a Christian." xii + 223 pp. 1907.

Wrede, W., *Paul.* xvi + 183 pp. 1907.

Scott, E. F., *The Apologetic of the New Testament.* (Crown Theological Library.) viii + 258 pp. 1907.

*Milligan's* admirable, scholarly, and well-proportioned commentary on Thessalonians worthily fills the empty place in Lightfoot's projected series. The author has used the most recent sources, such as the papyri, to illustrate Paul's language and ideas, and one of his long notes is devoted to "St. Paul as a letter-writer,"

with striking parallels from contemporary Greek private correspondence found in Egypt.

*Mayor* has written a full and important commentary on Jude and 2 Peter, similar in method and scale to his exhaustive commentary on James. He holds to the now generally adopted view that 2 Peter is partly drawn from Jude and is not genuine. Jude he thinks to be genuine.

*Du Bose* and the author of *The Fifth Gospel* have both given compact and readable presentations of the Pauline system of Christian thought. The former writes as a theologian, using modern language and aiming to depict Paul's main ideas as theological truth. The latter author tries rather by a sympathetic psychology to understand the working of Paul's mind, to "follow him into his soul's laboratory, and see him at work on his own experiments."

*Wrede's* rapid and effective sketch of the life and ideas of Paul is from a different point of view from either of the two just mentioned. His original and pointed utterances are full of suggestion and stimulus, whether they call out agreement or dissent. He emphasizes the conception that Paul was not the theological expounder and successor of Jesus, but as a second founder of Christianity remoulded the new religion and established it as a religion of redemption.

*Scott* traces in seven lectures the apologetic element in the various books of the New Testament and shows its influence on the forms and development of nascent Christian theology.

J. H. ROPES.